THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Holiness unto the Lord."

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OBSERVE THE SABBATH DAY.

REMARKS BY PRESIDENT BRIGHAM YOUNG, DELIVERED IN THE NEW TABERNACLE, SALT LAKE CITY, JUNE 2, 1872.

(Reported by David W. Evans.)

I have a request to make of the Bishops and Elders, of fathers and mothers, and of the brethren and sisters in general. There are a few points upon which I feel that I should like the people to receive a little counsel. One is, I would be very much pleased, and I do not think I would be any more satisfied than the Spirit of the Lord would, to have the Latter-day Saints pay a little more attention to the Sabbath day, instead of riding about, visiting, and going on excursions. There has been a great deal said upon this subject. We are continually teaching the people how to be saved, but they seem to forget the responsibilities that are upon them. I am as liberal in my feelings with regard to using the Sabbath for anything and everything where duty demands it, as any person living, and believe that the Sabbath was made for man, instead of man for the Sabbath. But it is a day of rest. The Lord has directed his people to rest one-seventh part of the time, and we take the first day of the week and call it our Sabbath. This is according to the order of the Christians. We should observe this for our own temporal good and spiritual welfare. When we see a farmer in such a hurry, that he has to attend to his harvest, and to haying, fence-making, or to gathering his cattle on the Sabbath day, as far as I am concerned I count him weak in the faith. He has lost the spirit of his religion, more or less. Six days are enough for us to work, and if we wish to play, play within the six days; if we wish to go on excursions, take one of those six days, but on the seventh day come to the place of worship, attend to the Sacrament, confess your faults one to another and to our God, and pay attention to the ordinances of the house of God.

How many ears will hear this, and how many hearts will receive it and treasure it up? That is the question. Words go into the ear and are forgotten; but I say to you, Latter-day Saints, it is your duty and my duty to pay attention to the Sabbath day. When my brethren, my friends, and my family have business on hand and manage to start it on a Sunday morning, I head them off, if I possibly can, by throwing some obstacle or other in

the way, or by persuasion get them to omit it on that day. As far as I can, I also persuade my own family to observe the hours of meeting. Not that I can say that my family is as fond of meeting as I am myself. I like to meet with the brethren, and I like to go to a place of worship; I like to hear and learn, and to pay attention to the ordinances of the house of God. I teach my family in these respects, and I do not know that I have any more fault to find with my own family than others have with theirs; perhaps there may be some credit due to them. But I say to the brethren and sisters, in the name of the Lord, it is our duty, and it is required of us by our Father in heaven, by the spirit of our religion, by our covenants with God and each other, that we observe the ordinances of the house of God, and especially on the Sabbath day, to attend to the Sacrament of the Lord's Supper. Then attend the Ward meetings and the Quorum meetings.

Another thing—I do wish that parents would urge upon their children to cease playing in the streets as much as they do. There are sufficient places of resort in various parts of the city without the boys being compelled to play in the middle of the streets. Every time I travel through the streets I see children playing in them. And will they turn out of the way for a carriage? No, they will not, and some of them will sometimes even dare you to drive over them; and sometimes people have to stop their carriages to save the lives of children. We have been more fortunate, here, I presume than in any other city in Christendom where they drive as many carriages as we drive in our city, in having so few accidents; but this I attribute to the kind hand of Providence. But we see children in the street, daring teamsters to run over them, and whether they are in a carriage, wagon, buggy, or cart it is no matter, they will not give the road for a horse team. I will say this to all Israel, to every man that carries himself discreetly—as a gentleman, if one of my boys attempts to obstruct the highway, so that you cannot drive along and attend to your business, leave your carriage, take your whip and give him a good sound horse-whipping, and tell him you will do it every time you find him in the street trying to obstruct the highway. I will not complain of you, although I can say this, I think, of a truth, that a boy of mine never did this, never. I have no knowledge of it at least. Look upon a community like ours, see the conduct of the youth in this respect, it is a disgrace to civilization; it is a disgrace to any people that profess good morals. Well, I wish to say this to the Saints, keep your boys from the streets, and from playing ball there. There are plenty of grounds for them to play upon and use at their pleasure, without going into the streets; and when we are so numerous that we have no place of resort for our boys to pitch quoits and play ball, there is plenty of ground on the earth, and we will thin out a little here and go where we can have a little more room. But we have plenty here at present.

Now, remember, my brethren, those who go skating, buggy riding, or on excursions on the Sabbath day—and there is a great deal of this practiced—are weak in the faith. Gradually, little by little, little by little, the spirit of their religion leaks out of their hearts and their affections, and by and by they begin to see faults in their brethren, faults in the doctrines of the Church, faults in the organization, and at last they leave the kingdom of God and go to destruction. I really wish you would remember this, and tell it to your neighbors.

And furthermore, how many Latter-day Saints, who live in this city, and are perfectly able to go to meeting, are away to-day? We have people enough in this city to fill this small building to overflowing every Sabbath, if they liked to hear the words of life. In the morning, it is true, there are many in the Sunday school, and that we recommend; but in the afterpart of the day, where are these school children? Are they playing in the streets, or are they visiting? In going to Sunday school they have done their duty so far; but they ought to be here. In their youth they ought to learn the principles and doctrines of their faith, the arguments for truth, and the advantages of truth, for we can say with one of old, "Bring

up a child in the way it should go, and when it is old it will not depart from it." If we are capable of bringing up a child in the way it should go, I will assure you that it will never depart from that way. Many persons think they do bring up their children in the way they should go, but in my lifetime I have seen very few, if any, parents, perfectly capable of bringing up a child in the way it should go; still most of us know better than we do, and if we will bring up our children according to the best of our knowledge, very few of them will ever forsake the truth.

Now, I beseech you, my brethren and sisters, old and young, parents and children, all of you, try and observe good, wholesome rules! Be moral, be upright, be honest in your deal. I do not wish to find fault with the Latter-day Saints, but I assure you, my brethren and sisters, we take too much liberty with each other; we do not observe the strict order of right and honesty in many instances, as much as we should, and we have got to improve in these things. We have been hearing, to-day, how the kingdom of God is going to prosper on the earth. So it is, that is very true. Do we think that we will prosper and abide in it, in unholiness and unrighteousness? If we do, we are mistaken. If we do not sanctify the Lord God in our hearts and live by every word that proceeds out of his mouth, and shape our lives according to the rules laid down in Holy Writ, and by what the Lord has revealed in latter days, we will come short of being members of this kingdom, and we will be cast out and others will take our place. We need not flatter ourselves that we are going to prosper in anything that is evil, and have the Lord still own us. It is very true that he is merciful to us and bears with us. "Wait another day," he says; "Wait another year, wait a little longer, and see if my people will not be righteous;" and those who will not, will be gathered to their own place; but those who will sanctify themselves before the Lord will inherit everlasting life. God bless you, Amen.

A RETURN TO FIRST PRINCIPLES.

The late decision of the Supreme Court of the United States in the Utah case, which was promulgated so near the anniversary of the birthday of the father of free government, was one of the most significant events of these times. When that court, raising its potential voice above the clangor of political faction and embittered partizan strife, influenced by religious hatreds, declared that self-government is the corner stone of freedom in the Territories, as well as in the States, of the American Union, it was but the echo of that of the immortal founder of democratic government on this continent, whose Inaugural Message in 1802 contained the creed by which alone true liberty can be maintained and perpetrated under it. Thomas Jefferson then proclaimed it in these words—

"Equal and exact justice to all men of whatever state or persuasion, religious or political. Peace, commerce and honest friendship with all nations—entangling alliances with none. The support of the State governments in all their rights as the most competent administrations for our domestic concerns and the surest bulwarks against anti-republican tendencies; the preservation of the general government in its whole constitutional vigor as the sheet anchor of our peace at home and safety abroad;—a jealous care of the rights of electors by the people—a mild and safe corrective of abuses which are lopped by the sword of revolution where peaceable remedies are unprovided; absolute acquiescence in the decisions of the majority—the vital principle of republics from which there is no appeal but to force—the vital principle and immediate parent of despotism; a well disciplined militia—our best reliance in peace, and for the first moments of war till regulars

may relieve them; the supremacy of the civil over the military authority; economy in the public expence, that labor may be lightly burdened; the honest payment of our debts and sacred preservation of the public faith; encouragement of agriculture and of commerce as its handmaid; the diffusion of information and the arraignment of all abuses at the bar of public reason; freedom of religion; freedom of the press; freedom of person under the protection of the *habeas corpus*, and trial by juries impartially selected."

Central to the safety of the superstructure in this political arch is the principle of self-government, which rests in "the support of the State governments in all their rights as the surest bulwarks against anti-republican tendencies." It is this principle that is the sole and sure defence of all the rest, and it is this principle—the great principle of Popular Sovereignty—which the Supreme Court of the United States has proclaimed in the Utah case, which is the fundamental law of freedom to all men who live under the American charters—to Mormon, Jew, and Gentile alike. That decision means a return to first principles, and cannot fail to impart a powerful impetus to the national uprising which demands resistance to arbitrary encroachment upon the rights of the States, and the restoration of the country to the peaceful sway of constitutional restraints and guarantees. —*Omaha Herald.*

PREVALENCE OF CRIME.

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While in Great Britain the eyes of the reading public are constantly and uninterruptedly presented by the daily press with accounts of murders, suicides, and crimes of every form, on the other side of the Atlantic the New York *World*, *Tribune*, *Herald*, and other papers, bewail the murder mania and general tendency to crime that is prevailing in the United States, and the inefficiency of the administration of law to control the evils.

The *Herald* says—Under the influence of the summer sun the worst instincts of our vicious population seem to attain an extraordinary development and the seeds of crime to grow with terrible vigor. The murder of Augustus Brown by a gang of youthful ruffians has been followed by an outburst of violence during the past week almost without parallel in the criminal annals of our city. Murder appears to be an epidemic, for as soon as one crime has been committed which strikes the public imagination with horror and amazement, others follow in rapid succession, as if by the action of some natural law. The pent-up passions of individuals are aroused and they rush to inflict vengeance on their victims, often for some imaginary crime, with blind rage, maddened by the sight of blood. There is something of the tiger instinct in some men, and no sooner do they smell the fresh blood than they are seized by a kind of madness to kill. This is the only way in which we can account for the frequent recurrence of epochs of murder. For a time the lava of passion slumbers, but at the most unexpected moments the volcano of pent-up human passion bursts forth in streams of blood, until law and justice seem to be in danger of being overwhelmed, and buried in the debris of society. The shocks which society receives from these constantly recurring outbursts of crime must in the end have the effect of sensibly lowering public morality, unless steps are taken to repress them, and to make an example of those who under any pretence take the law into their own hands. Much of the inclination to violence manifested by the criminal classes is due to the lax administration of the law.

Crime in nearly every form is rampant, and the law appears unable to check it, because to the popular mind the law has lost its majesty and certainty. Rowdyism slays its victims on the corners, but Justice is blind and refuses to see the gang of ruffians, all of whom are morally guilty of the

killing which one has done with the tacit approval of his companions. If there are crimes which the law does not adequately punish, and if the general conscience demands a stricter measure of justice to be dealt out to certain classes of offenders, then let the law be changed to meet the public sentiment; but the appeal of individuals to the wild justice of revenge ought to be suppressed at all hazards in a society like ours. Or if we are to regard personal vengeance as justifiable in certain cases, let the law say so, and the same demoralization will not follow.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 460.

The determined course taken by J. B. Backenstos, Sheriff of Hancock County, had the effect of producing fear among the mob. Not only those of Carthage for whom he held writs, but also many guilty ones in other places fled from the county and State with all possible haste.

While awaiting a reply to his communication to the assembled mob, the Sheriff directed his men at Carthage to collect from the citizens of that place all arms, ammunition, etc., belonging to the State, in their possession. While they were thus engaged an incident occurred, which we relate, as it shows that the Sheriff was a man of justice and fine feelings. Two of the men collecting the arms either misunderstood or willfully acted in opposition to his order, by taking possession of three guns, the private property of individuals; one man also quarreled with a lady and used ungentlemanly language in her presence. For their conduct, the Sheriff ordered these men under arrest, placed a guard over them and sent them home in disgrace, while the guns were returned to their owners.

On the 20th of September four citizens of Macomb, the capital of McDonough County, Ill., arrived at Nauvoo as a committee from their city to ascertain whether the Latter-day Saints still intended to leave the State in the Spring, according to their former proposition to the mob under command of Levi Williams. They were replied to by the First Presidency of the Church, who met in council, to the effect that the Saints were under no obligation to leave, according to the stipulations of that proposition, as the terms of it were not acceded to by the mobbing party; still, they would not hesitate to leave, as proposed, if the people of the surrounding counties would by their influence assist them in disposing of their property, and staying the unwarranted and vexatious lawsuits which were continually being brought against them. If the Saints could have the assurance of peace for a short time, they would devote their time to preparing to remove, and they would not only leave the State, but remove so far away that their peculiar religious tenets need not furnish the people of Illinois any pretext for further complaint. They stated, also, that they were willing to buy out the citizens who were opposed to them, if that would suit them, and the Saints and their friends could be left in full and peaceable possession of the county. A. W. Rabbitt, Daniel H. Wells and E. A. Bedell were then appointed a committee to return home with those from Macomb, and confer with the citizens of that place in regard to the terms proposed.

After waiting from the 18th to the 20th for a reply from the assembled mob commanded by Levi Williams, the Sheriff and a part of his force started for the place where they were encamped, determined to arrest or rout them. They had not proceeded far, however, when they learned that the whole force of the mob had fled and crossed the Mississippi to Missouri.

Since the party engaged in burning property at Bear Creek were fired upon, no cases of house-burning had occurred; yet it was evident that the mob were not content with what they

had done, for they were reported in different parts, trying to rally their forces to commit further outrages.

On the 23d, fifteen of the leading Elders of the Church were summoned to appear at Carthage for trial on the charge of treason. The next day they proceeded to Carthage, accompanied by President Young and others. The witness against them, on whose testimony the warrant was issued, was a Dr. Backman, who, on being sworn in court, stated that he was not acquainted with the prisoners, and that he, personally, *knew* nothing against them; but that he made affidavit on the strength of the rumors in circulation, and that he *believed* them guilty. It was clearly evident that there was no foundation for the charge, except in rumor, and the prisoners were discharged. This is a fair sample of the charges for arrest and trial by which the Saints were being continually harassed. A person, as in this case, totally unacquainted with the men against whom he made oath, except by false rumors, *believed* that they were guilty of treason, and on his making affidavit to this effect, fifteen of them must be arrested and appear for trial.

While at Carthage, the party visited the jail, the scene of the late martyrdom of the Prophet and Patriarch. The stains of blood, yet fresh on the floor, where Hyram Smith fell and breathed his last, told a solemn tale of that most cruel tragedy which had robbed a people of the leaders whom God had chosen, and a nation of two of the noblest men and best citizens that ever lived. There, too, were the bullet holes in the wall, showing the wicked strife which had attended the shedding of the blood of the Lord's anointed. Carthage now wore a desolate aspect, many of the inhabitants having removed to other parts. The scene within and without the jail must have been extremely gloomy to those men as they contemplated the acts of their relentless enemies, who not content with slaying those men who were dearer to them than their own lives, now sought to kill them also.

The committee sent to Macomb to attend the meeting of the citizens of that place, returned without accomplishing much. On their arrival there they found the people excited and hostile in the extreme. They were threatened with violence until it was not considered prudent for them to venture out of doors. Such was the feeling of animosity, towards, not only the Saints, but also those who were thought to favor them; for two of the members of this committee—Daniel H. Wells and E. A. Bedell—were not at that time connected with the Church. They were unable to confer with the people in mass meeting, but watched from an upper window the movements and heard the threats of the rabble below. They were finally advised by a committee that their only safety depended on their immediate departure from the town. They accordingly returned without accomplishing the object for which they were sent.

The people of the State were now fairly aroused to a sense of what was transpiring in Hancock County and the surrounding districts. The citizens of Quincy, the capital of Adams County, who had on a previous occasion shown much friendship for the Saints, held a public meeting to consider what should be done, and appointed delegates to wait upon the citizens of Nauvoo and learn the facts in relation to their proposition to leave the State. The delegates from Quincy arrived at Nauvoo on the 24th. A council was called, composed of the leading men of the city, and propositions were submitted similar to those given the committee from Macomb. The committee from Quincy acknowledged that the propositions, if carried out in full faith, ought to be satisfactory to all concerned. Yet they thought, all things considered, that something more unconditional would have to be offered by the Saints before peace could be secured for them.

A man incarcerated in the Tombs has been figuring in chalk on the walls of his cell—"In New York city the spires of 342 churches, worth $41,100,000, point heavenward. I'm here for stealing a loaf of bread for my starving child."

LAPSED.

Under this heading the *Salt Lake Herald* of the 27th ult. says:—

That is what is the matter. Our blessed old District Court has lapsed. It seems that when brother McKean went east to explain the "Mormon problem" to Congressmen, he stipulated that his seat should not be filled and his memory overshadowed during his absence, by the obstinate and envious Hawley. Governor Woods thereupon appointed the gentle and unambitious Strickland as judge *pro tem.* of the Third Judicial District; and the gentle and unambitious aforesaid at once proceeded, in the language of a worthy admiralty lawyer of our acquaintance, to "play hell on his watch." Either through ignorance of law, or in consequence of a telegram from missionary McKean, he "lapsed" his brother's court. He did it in this wise: he failed to attend court in Salt Lake on the day he appointed therefor, but telegraphed the marshal to adjourn the institution until the first of July. Now, it seems that in the absence of a statute authorizing the sheriff or marshal to "recess" a court, it requires the physical presence of a judge in order to make a legal adjournment. It cannot be done by telegram, it cannot be done by proxy; and the only result of the attempted adjournment was to cause the court to "lapse" for the term.

There are those who do not scruple to say that this apparent blunder was really a "put-up job." That McKean, finding he could not hold court his way, determined not to hold it at all; that he made a cat's paw of Strickland for that purpose; and that our mission jurist prefers to enjoy the salary of his office without the labor and discomfiture of presiding over Mormon juries. In the meantime his chancery and other powers remain. He can *habeas corpus* his clansmen, and *certiorari* the "Mormon" justices, and prohibit the enforcement of "Mormon" ordinances, just as well as if court were in session; and can devote himself to chancery business, dabble in injunctions, and operate in "Silver Shield" and "Emma" stock with much more assurance of profit than if the court were in session. When September comes other excuses for giving the court another "lapse" may, perhaps, not be wanting; and in December next brother McKean can resume his missionary labors at Washington.

This, however, is but the street talk of disappointed lawyers and angry litigants. The people at large are not seriously exercised about the "lapse." A little of McKean's court will go a great ways with this community. We have no particular fault to find with the result of the blunder, or conspiracy, whichever it was; and to our despairing legal friend who gloomily said to us, "the court has lapsed," we reply with indifference, "Well, let her lapse!"

Never be ashamed of confessing your ignorance, for the wisest man upon the earth is ignorant of many things, insomuch that what he knows is merely nothing in comparison with what he does not know.

"Do not many women—good women as the world goes, congratulate themselves upon being free from the care and annoyance of children? Do they not invoke all aids, both lawful and unlawful, to ward off what they deem so great a calamity? Is there not an ever deepening, ever widening Ganges—cutting its dangerous channel through the very meadow land of society, uprooting every blossoming spray or tender plant that meets its course? Is there not a horrible juggernaut rolling through the land, in ghastly, self-asserting splendor, wherein these smiling, purple-robed assassins sit enthroned? Is it not time the clarion note of alarm was sounded from every housetop and hillock? The emphasis of the pulpit, the energy of the public lecturer, the influence of the social "conversazione," the counsel of the medical adviser, the pleading earnestness of the press, the trenchant pen of the writer, should all be directed against this corroding curse."—*Overland Monthly.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, JULY 23, 1872.

SO-CALLED CHRISTIANITY A CAUSE OF INFIDELITY.

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In this professedly Christian land, and day of Bibles, it is a lamentable fact, that infidelity prevails to a very wide-spread extent. The term infidelity is herein restricted to those who question the divine origin of modern Christianity.

That this stern fact exists is established by the frequency of controversy carried on in the public press of the country, between secularists and religionists, and between religionists themselves, as well as by the frequent "Discourses" of Deans and Bishops, "in Defense and Confirmation of the Faith," and the long "Courses of Lectures designed to meet current forms of unbelief among the educated classes," which courses of lectures are delivered under the supervision of "The Christian Evidence Society".

Thoughtful, candid and honest ministers are, themselves, as fully aware of this as other observers. The Rev. Dr. White, in preaching recently in the Presbyterian Church in Islington, Liverpool, said—"the present times, ecclesiastically, are serious. In the national church especially, efforts are being made in two opposite directions. The ritualists are seeking insidiously to bring the nation back to Rome by familiarizing the people with the ceremonies, expressions, and practices of that system. The rationalists, on the other hand, are doing their work and bringing the people to national infidelity, to indifference to all religion, to the condition of the Sadducees of old, denying the possibility of the Bible miracles and facts, and the credibility of its doctrines. The success of this 'school' cannot be denied, *especially amongst the clergy and laity* in influential circles. These two act and re-act upon each other as they have always done, and together, are *fast driving the people to national atheism and disbelief* in all religion, for they see the two extremes in the same church, and both parties subscribing a creed and articles which neither believe."

He further said—"in this state of things the church herself is helpless. She seems anxious only to conciliate and comprehend all parties, instead of pleasing her Master and maintaining his truth. She ignores the distinctive characteristics of a New Testament church, and assumes the attitude of a political institution governed by human policy and worldly wisdom. The clergy will do nothing, the bishops nothing, the supreme court of appeal nothing."

The Rev. Mr. Spurgeon, in a discourse delivered a few days ago, boldly charged the Established Church as being "full of schism, and in which both the clergy and laity seem to hate each other fervently. There are at the least three distinct sorts in that church in a state of unfraternal disaffection, and by its own internecine strife it is spreading unbelief in the land and hastening its own downfall".

That unbelief also exists in the forms of religion among the members themselves of the "Church as Established by law," is strikingly evident in the endorsement recently given to a document sent out by the Earl of Shaftesbury, who is himself acknowledged one of the staunchest of churchmen. This document was a declaration respecting what is known as the "Athanasian Creed," and was published in a prominent place in the London *Times*. The Earl feels that it is impossible without serious peril to true Christian faith to have this "creed, with its damnatory clauses read in public," but maintains his allegiance to it by asking the Arch-bishops and the Parliament that its public reading be no longer compulsory in the churches. In a subsequent letter published in the *Times*, the Earl states that the declaration had received no less than 5593 signatures, among which were numbered those of 81 peers and members of the House of Commons, 180 justices of the peace, 13 mayors, 52 masters of public schools, 10 judges, and 101 churchwardens. He concludes by stating, "this result has been obtained in one month by a very small machinery, nothing more in fact than a temporary office, whence circulars were issued and answers received; and that many had refused to sign the paper because the proposition did not ask the removal of the creed altogether."

In addition to these charges of schism and unbelief, and evidences of internal dissatisfaction, it is boldly asserted of *all* the sects, that Christianity exhibits signs that, like many preceding religious systems, it is doomed to final extinction except as a mere tradition; and statisticians proclaim as an established fact that one-third of the adult population of this country rejects the ministrations of all the sects.

That unbelief in modern Christianity should exist outside of the churches may not so much cause surprise; unbelief has always existed. But there is unbelief and division, multiplied division, in the churches constituting what is known as the Christian Church. Where there is so much division, there is no wonder that unbelief exists both in and out of the Church.

That Christianity is divided—it is sufficient to point at the hundreds of sects, that make up what is anomalously called the Christian Church. May not the multiplicity of these sects have something to do with the existence of so large a body of unbelievers? Is it any wonder that thoughtful men "reject the ministrations of all the sects" when they read in the words of Jesus in the New Testament, claimed by all the sects to be their rule of faith and practice, "Holy Father, keep, through thine own name, those whom thou has given me, that they may be one, as we are. Neither pray I for these alone but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."—John xvii. 11, 20, 21. What evidence does modern Christianity, with its hundreds of different sects, present of that one-ness or unity that Jesus prayed to be manifested, that the world might believe that he was sent by the Father?

When the same "rule of faith and practice" teaches the early Saints to keep the unity of the spirit in the bond of peace, because there was but one body, and one spirit, even as they were called in one hope of their calling; there being but one Lord, one faith and one baptism. What can the votaries of divided modern Christianity say, with their many faiths, and different kinds of baptism? May not many of them exclaim, with an eminent divine, in speaking last Sabbath of the prevalence of unbelief among Christian congre-

gations and throughout the land, "I am not sure but God on the Great Judgment day will hold me responsible for some of the unbelief of my congregation and perhaps of others."

The sects composing modern Christendom are divided against each other. Internal division exists in the sects themselves; and unbelief stalks through the land increasing its numbers.

Is this state of things characteristic of the Church of Christ, of the unity of the Gospel, or of the efficacy of the perfect law of the Lord that converteth the soul? Verily no.

The Church of Christ is not responsible for the division manifest by multiplied sects, neither is it responsible for the unbelief that is in the land. Can this be said of modern Christianity? The Christianity of the nineteenth century is itself a system of division, division in faith, division in practice. One-ness of faith, one-ness of practice, one-ness of obedience to the Gospel, does not exist in it. It is not led by that one spirit that must of necessity lead a united Church, but it is "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." In fact, modern Christianity exhibits but a continuation of that departure from the unity of the Church of Christ which commenced soon after the ascension of our Lord himself, even while Apostles and Prophets lived. A departure referred to by Paul in different parts of his writings, wherein he refers to many who had made "shipwreck of their faith," and "turned aside to vain jangling," giving "heed to fables," "doting about questions and strifes of words, whereof comes envyings, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness." A departure that became so general that Paul declares to Timothy "that all they which are in Asia be turned away from me;" he further states "there are many unruly and vain talkers and deceivers," "teaching things which they ought not for filthy lucre's sake"; "they profess to know God, but in works they deny him."

These departures have not lessened under the ministrations of uninspired men during the last eighteen hundred years. They have increased. We see the result, in divided Christianity of to-day. God has not authorized any of these sects. They affirm that He has not spoken to any of them, that there is no necessity for him to speak—"that the canon of Scripture is full and complete." It may be said of them as the Lord said by the mouth of Jeremiah to Israel of old: "they have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, that can hold no mater."

No wonder that division abounds and that consequent infidelity is rampant.

J. G. B.

CORRESPONDENCE.

AMERICA.

S. S. Nevada, Off New York,
July 8, 1872.

President Albert Carrington,

Dear Brother—Our voyage has been rather a lengthy one; during the first few days the weather was as disagreeable as in mid-winter, cold, showery and rough with a strong head-wind. The vessel rolled badly and most of

the folks were sea-sick. On the 3rd instant it cleared up, since which time it has been gradually improving, though what wind there has been has been unfavorable, but the last two or three days have been warm and pleasant and the sea smooth.

The health of the Saints has been very good, and a most excellent, cheerful, kindly spirit has prevailed. I have not heard a cross word or a murmur of complaint since we left Liverpool. The good feeling has been universal, and the officers of the vessel and the stewards have done their utmost to make the Saints comfortable. The midships have been kept very clean, and when the warm weather set in, wind-sails were lowered into the compartment to increase the ventilation.

Several meetings have been held by the Scandinavian Saints, and one by the English portion of the company, when instructions suited to the circumstances of the people were given by the Elders.

A little girl belonging to one of the Scandinavian families died during the night, one is quite sick and feverish.

We passed Sandy Hook at 8.20 a.m. to-day, expect to leave for the West at to-morrow by special train.

All the returning missionaries are well, and with brother R. Grix join in kind remembrance. My health has much improved.

Your brother in the Gospel,

GEO. REYNOLDS.

GREAT BRITAIN.

Glasgow, July 15, 1872.

Dear Brother Carrington—I am pleased to inform you that, with slight exception I am enjoying very good health. So is my son.

Since I came to Scotland I have traveled nearly 1,500 miles, and have enjoyed many good opportunities of conversational preaching to editors, merchants, manufacturers, ministers, and others of the middle classes, all of whom have treated me with consideration, and some with the greatest personal kindness. They have all expressed themselves highly delighted in having had an opportunity of learning the true condition of the past and present affairs of Utah, and highly pleased to know that a people who have suffered so much, and have displayed such a high order of morals, industry and good government, are again triumphant over their enemies. Some have admitted that our religion has more power for good than theirs—that while we are making people better citizens—morally, physically and industrially, they with all their preaching power cannot stem the current of corruption and sin that is flooding the country and threatening the destruction of many of its inhabitants. It was very gratifying to me to listen to such expressions of admiration of our people. I realize that much good can be done in conversational preaching; because we can speak direct to the individual case—their questions bring all the information they want.

I have visited a number of the Branches of this Conference with brother Leishman. The Saints as a general thing are trying to do right, but I think there is too much whisky and tobacco used for their good temporally and spiritually.

I enjoy the spirit of my mission very much indeed, for which I feel truly thankful.

David George is doing some good in his way. He is quite a favorite with the Saints. His simple story to all with whom he comes in contact has a good effect.—He had to come to this Christian country to see for the first time in his life drunkards in the streets, men abusing their wives and children, and men, women and children worse in filth and appearance than the Indians.

God bless you, dear brother.

I am, yours as ever,

DAVID O. CALDER.

Manchester, July 19, 1872.

President Albert Carrington.

Dear Brother—I arrived in Manchester on Thursday, the 11th inst. In leaving the kind and warm-hearted Saints who compose the Bristol Conference, it was almost like leaving a second home, for there are those who have assisted me with their scanty means, and have administered to me in their poverty, and no sacrifice on

their part was too great that they might conduce to my comfort and happiness; in return for these many acts of kindness I can only say—"Brethren and sisters, please accept my warmest thanks, and may the God of heaven bless you and multiply your income that you may never miss that which is given for the assistance of his servants, or the rolling forth of his purposes here on the earth."

In my travels I found a few who are not so anxious about emigrating as I could wish to see them; I am confident if they could realize the blessings to be derived by obeying this commandment of the Lord, they would not wish to linger in Babylon.

From what I have seen of brothers Cazier and Gardiner, I conclude that they have the interest of the people at heart, and if they will adhere to their counsels and instructions, it will be for their interests both spiritually and temporally.

I, in company with brother Ward, have visited several of the Branches in this Conference and held meetings with the Saints; I have been received very kindly by them, and as a whole find them trying to live up to their duties and the requirements of the Gospel. I trust that my time may be as agreeably spent as it was in my former field of labor.

Praying the Lord will bless each and every one of us with his Holy Spirit, likewise all those who wish to see truth and righteousness triumph over error and wickedness, and with kind regards for all at "42," and those who are laboring for the upbuilding of Zion, I remain your brother in the Gospel of truth,

ELIJAH A. BOX.

THOSE ANTI-STATE PETITIONS.

—o—

The *Deseret News* of 24th ultimo says:—

If such a sentiment as shame were known to the parties who have been instrumental in getting up the anti-State petitions which were forwarded to Washington, and which we have published in our columns, they would be overwhelmed by it in reading the statements which have been published by many of those whose names were appended to those petitions. A more contemptible and disgraceful attempt, among the many which have been made to blacken the characters and slander the motives of the citizens of this Territory, has never been brought to light. Letter upon letter have been forwarded to us for publication, explaining the disreputable means which were resorted to, for the purpose of obtaining signatures to this petition, so replete with false statements. "Mormons" and non-"Mormons" have alike joined in exposing the deception that was practiced upon them to obtain their names. Children's signatures were attached to the petition, who are incapable of understanding the merits of the case in which they are made contestants. How so[illegible]hese were obtained has been e[illegible] by our correspondents. But [illegible]e names were obtained of those who deny ever having signed the petition, but whose names are appended thereto, is *not* yet explained. The public are left to imagine the process by which they were signed. It is safe to say that had the persons who were active in getting up this petition and affixing names to it, ever thought that it would have been published here, there would have been a much shorter list of signers, unless, indeed, they had considered that "the end justified the means," and that it would be no wrong to attach bogus names to such a petition.

A person, who styles herself one of the committee to forward the women's petition to Washington, has evidently been galled at the exposures which have been made here respecting this petition, and has rushed into print in the Washington Evening *Star* to defend the position and to assail the *Deseret Evening News*. The *Star* contained an article, which gave to the public an explanation of the manner in which some of the names were obtained for

the petition. It was a truthful article, and therefore severe. We published it. The committee woman saw it. She also saw an opportunity to advertise herself. She wrote a letter containing mis-statements, which the editor of the *Star* courteously published, though he corrected some of her assertions. In the letter she tells falsehoods about the *Deseret Evening News*. These we would not have noticed, did we not wish to inform the *Star* that what was said about that petition was but a small portion of what might be said. There have been many new developments about that, as well as the men's petition, since the *Star's* article upon the subject was published. It would be difficult to exaggerate the disgraceful means used to obtain names for these petitions. New evidence of their character comes to light every day. In our Friday's issue a letter upon the subject appeared from a gentleman at Providence. It shows how the names were filled.

The committee woman's letter has to offer [illegible] denials which the *Star* [illegible] ribly lame. The "Mo[illegible] who signed the petit[illegible]ed, she says, by teach[illegible]ere told they must choose [illegible] withdrawing their names a[illegible]g cut off from the Church. Eight or ten chose the former; but some others stood firm, she says, and were excommunicated. How the denials of the non-Mormons, whose names were attached to the petition, were obtained she does not explain. Whether they, too, were waited upon by "Mormon" teachers and threatened with excommunication from a Church of which they were not members, we are left to imagine.

If the members of an orthodox Church were to assail the Church, to defame its ministers, to falsify its principles and to consort with its enemies, would their fellow-members sustain and hold them in fellowship? Certainly not. It would be an unheard of proceeding. The petition sent from Utah was a mass of falsehood. The people whom it assailed had the right to say that they would not hold in Church-fellowship the members of their Church who signed it. The teachers only did their duty in waiting upon those whose names were appended to the petition, and asking them if it contained their real sentiments. Those who signed the petition and were ignorant of its contents had a right to say that they were deceived. They did say so. Those who signed it, knowing its contents, and still remained connected with the Church which it assailed, were guilty of an act of infamy and ought to be excommunicated.

The facts are—Women were induced to sign this petition who knew nothing of its contents, others were deceived by false statements into signing it, others whose names appeared never signed it at all, and children whose names are attached to it are incapable of understanding its merits. These cannot truthfully be denied. Other women may assert that they signed it in good faith, that they believed its statements; but this cannot conceal or justify the iniquitous means used to obtain other names. Dust of this kind cannot blind the eyes of reflecting people; this committee woman cannot bolster up this lying petition by any such statement, nor make the public believe that it is a crime for a Church to excommunicate its members for telling lies. Such an explanation to the *Star* is entirely too thin.

UTAH NEWS.

We give the following from the *Deseret News* to June 29—

By dispatch received by President B. Young from Moroni, Sanpete County, we learn—"The Indians coming in from the settlements report that the Elk Mountain and Green River Utes and the Navajos are gathering over the mountains east of the Sevier settlements and have hostile intentions. The reservation and scattering Utes are gathering on the divide between Fountain

Green and the head of Salt Creek Kanyon. They now number one hundred and thirty lodges and are increasing every day. The Indians prowl about the settlements at nights trying to steal horses. We are desirous to get Tabby and others here to-morrow for a talk, and will try to get him to send a party out to talk with the Indians and have the murderers of young Heiselt captured." The dispatch also states that the people are being urged to vigilance. This is exceedingly necessary. Energy and vigilance properly exercised just now may avert serious trouble. The people of every settlement should put themselves in a posture of defense. No stock should be suffered to run at large upon the range without efficient and sufficiently strong guard, and proper precautions should be taken by men and boys going to the kanyons or to other exposed places, or in traveling between the settlements to go well-armed and in companies of such strength that attacks can be repelled. No measure that can be taken by the settlers will be more likely to preserve and insure peace than to be prepared for war. Indian nature can readily appreciate the hopelessness of engaging in a contest where plunder and scalps are to be obtained only by hard fighting. But a few successes in robbing and murdering will embolden them, and make a peace much more difficult to effect.

One of the women fined by Justice Clinton the other day for prostitution, was taken before Judge McKean on a writ of *habeas corpus*. The Judge did not sustain the writ and the woman was remanded to the custody of the city authorities. Is this the first time that this habeas corpus business has been treated sensibly in the higher courts? If it is, then we wish to give due credit for the inauguration of this kind of treatment of such ca[illegible]

On the evening of the 25th about nine o'clock, Mr[illegible] well-known midwife, who resided in the Tenth Ward, was [illegible]xy near her home and immediately expired.

It was reported in town on the 29th that two men were [illegible]mber of stock run off in Sevier County, a few days before by [illegible]trust that, like several other late rumors of similar import, the [illegible]ntrue. Rumor also says that if the Indians in that direction assu[illegible] continue a hostile aspect, troops will be sent there to keep them in check.

It is announced that the bondholders of the Utah Central and Utah Southern railroads can have the coupons on their bonds taken up and paid for on presentation at the bank of Deseret, in Salt Lake City, on and after Monday, July 1st.

June 25th, 1872—Editor Deseret Evening News—In your "Local" of Monday evening in relation to Indian troubles South, you think the people should resist the encroachments of the Indians, and be prepared to defend their homes and families, &c. I wish to ask you if you have forgotten a "Proclamation" issued by the Governor of the Territory some time ago, forbidding all persons the right to carry arms under penalty of law, &c. Being a "military man," I have always been taught to obey orders of superior officers, and do you not think that it is much better for our wives and children to be tortured and slain by the savage red man than for all of us to be thrown into prison?

A Captain of Militia.

We feel thankful to the Captain for reminding us of the governor and the proclamation. We had almost forgotten both of them. With regard to the question of the communication we leave others to form their own opinions. We know what ours is.

The crops in Sanpete look remarkably well, there never having been better prospects for a heavy yield of grain in any previous season.

In San Pete there are about 150 lodges, numbering about nine hundred Indians in all. They are friendly and seem well disposed towards the whites. The people of Sanpete have furnished them with provisions, for which they feel

grateful. They say they will visit Juab and Utah counties and Salt Lake City this summer.

The following are from *Salt Lake Herald* to the 30th—

NEW MEETING-HOUSES.—The First, Tenth and Eleventh wards are making considerable efforts to erect larger houses for meeting in, the present summer, and are expecting to have them covered in by winter. The two former wards contemplate erecting brick structures and the latter a rock one. They are not moving in this direction a moment too soon, as their present meeting houses have been too small for some years, and with the contemplated rapid growth of the city in that direction we suggest to the residents there to make their halls large enough to accommodate the growing number of worshippers who may obtain residences in that region. It is time some of the other wards took steps in the same direction.

Mr. W. H. Branch, in from St. George, says the people there were busy cutting wheat when he left, the middle of June, barley having been cut. The harvest prospects were good; and apricots and early apples were ripe.

A few minutes after 8 o'clock on the night of the 25th, people in the neighborhood of the post-office were startled by the report of a pistol shot in the building, followed by four other shots in rapid succession. A large crowd hurriedly collected, to see one man taken away to the city hall, and another lying on the floor opposite the delivery window, dying. The dying man was Charles L. Dolson, the other was Oliver C. Obey. Both have been in this city for s[redacted] and had been partners in the gambling business, we beli[redacted]ey had domestic difficulties, which, it appears, were m[redacted] though of this Obey appears to have been ignorant at [redacted]ly he and his wife parted, and she is now in St. Louis. F[redacted]wife wrote to him enclosing letters written to her by D[redacted] discovered that Dolson had been working to have his [redacted] when he desired to marry her. She refused to do so, and [redacted] it is alleged that Dolson proceeded to traduce her reputation. [redacted] between the two men became intensely bitter. Dolson wrote out [redacted] he showed in manuscript to some of his acquaintances, and proposed [redacted] printed and circulated. They endeavored to dissuade him from so doing, but he carried out his purpose. A copy of this was mailed by Dolson to Obey, to which the latter wrote a reply calling for a retraction so far as he was personally concerned. The retraction was not made, and the parties met in the post-office, where the fatal rencontre took place. Obey continued shooting until he lodged four balls in his opponent, three in the left side of the back and one near the right side. Obey was immediately taken to the city prison. Dolson died in a few minutes. The inquest and consequent preliminary examination resulted in Obey filing bonds in the sum of $2,000 to appear before the Probate Court.

The Miller mine and Sultana Smelting works, American Fork canyon, has been sold for three millions of dollars. The mine has an immense body of ore in sight, and is unquestionably a valuable piece of property.

The regular term of the Probate Court for Salt Lake County was in session, Judge Elias Smith presiding. The grand jury was busily engaged in their room. A number of important cases are on record for trial during the term.

Judge J. C. Hillyer was in town. This is the judge's first visit since he argued the Engelbrecht case on behalf of Salt Lake City, before the Supreme Court. When he denounced the style in which juries were drawn at Salt Lake last summer, who of the circular combination known as the "ring" heeded him. But when the Supreme Court also denounced it, "what a change was there my countrymen!"

Twelve car loads of iron for track-laying on the Utah Southern railroad passed down the line on the 28th ult.